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You start with *ἐάν* w. subj., and wind up with *εἰ* w. indic. St. Paul uses Greek to some purpose when he says (Gal. 1, 8): *ἐάν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίσηται παρ' ὃ εὐηγγελισάμεθα ὑμῖν ἀνάθεμα ἔστω*, and follows it up by the two-edged sword of *εἴ τις εὐαγγελίζεται παρ' ὃ παρελάβετε ἀνάθεμα ἔστω*. In the Midiana, Demosthenes furnishes a fine example of a transition from a generic to a particular, as I have pointed out A. J. P. XXVIII 236, where I explain, I trust convincingly, the change from *ὅς ἄν* to *εἴ τις* (D. 21, 139). There is an illuminating passage in Dem. 40, 1. It is the second speech against Boiotos. This second speech is not equal to the first, which is to my mind a crushing refutation of the charge that Demosthenes had no sense of humour. It may not be by Demosthenes, but like so many of the non-Demosthenean speeches in the Corpus, it is Attic to the core. *Πάντων ἐστὶν ἀνιάρωτον*, says the luckless Mantitheos, *ὃ ἄνδρες δικασταί, ὅταν τις ὀνόματι μὲν ἀδελφὸς προσαγορευθῇ τινων, τῷ δ' ἔργῳ ἐχθροὺς ἔχῃ τούτους, καὶ ἀναγκάζεται πολλὰ καὶ δεινὰ παθὼν ὑπ' αὐτῶν εἰσιέναι εἰς δικαστήριον*—a general proposition which is made to fit his own case, and then he goes on to say *ὁ νῦν ἐμοὶ συμβέβηκεν*. It is not necessary, however, to spell out the connexion so plainly. You may use *οἷτινες ἄν* with your eye on the villain. You may have a generic *ὅταν* when you mean a specific *ὅτε*, and the *ὁ νῦν συμβέβηκεν* may be supplied. As to the notorious passage in the Aias on which Mr. Pearson enlarges, the *πληγὴ Διός*, the *ζαμενὴς λόγος κακόθρους*, these, it is said, are disasters that carry with them no notion of recurrence. On the contrary, they seem to stand in distinct opposition to the preceding *σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω*, which cannot be otherwise resolved than by *ὅταν εὖ πράσσης ἐπιχαίρω*, a genericconditional. The best solution seems to be the 'polare Ausdrucksweise', of which so much has been made of late (A. J. P. XXIV 361-2). But to go through every example of *ὅταν* with causal connotation that Mr. Pearson has cited would be a serious matter, and transcend the bounds of the present issue of the Journal.

B. L. GILDERSLEEVE.

Vorlesungen und Abhandlungen, von LUDWIG TRAUBE Herausgegeben von FRANZ BOLL. Zweiter Band, Einleitung in die Lateinische Philologie des Mittelalters, Herausgegeben von PAUL LEHMANN. München, 1911. C. H. Beck, pp. x; 176.

The editors of the unpublished lectures and treatises of Traube have acted wisely in publishing separately the lectures on mediæval Latin philology, even if they form a volume smaller in

size than that planned for the series. They have thereby made more accessible a book by a master-hand that fills a long-felt want, an introduction to a little-known period of literature, for the presentation of which the author was so peculiarly fitted. His publications and researches in diverse fields enabled him to speak with authority of the many problems which present themselves in a study of the transition from classical to mediaeval literature, and in the part the mediaeval period took in the preservation of the classical tradition. For those to whom the subject is new the book opens up unexpected perspectives, not only of a long neglected province of human interests, but also of the activity of modern scholars in exploiting it, as is evidenced by the well selected bibliography of the different phases of the subject. Those who are interested in any branch of mediaeval literature will find every page helpful and suggestive.

Traube (p. 36) emphasizes the fact that autograph copies of some of the most important mediaeval compositions have come down to us; he himself discovered some of the works of Johannes Scotus either in original manuscripts or in copies which had been studied and annotated by him. The sketch of Traube's uncompleted treatment of his discovery, prepared in 1905, has just been published by the Munich Academy in its *Abhandlungen* as the fifth part of his *Palaeographische Forschungen*, under the editorship of Professor E. K. Rand. The latter's own researches on the writings of Johannes (A. J. P. xxviii, 141) appear to advantage in the adequate introductory remarks on the twelve facsimiles which prove so well Traube's thesis. Meanwhile the series founded by Traube, *Quellen und Untersuchungen zur lateinischen Philologie des Mittelalters* keeps up its high standard. The first parts of the third and fourth volumes, *Franciscus Modius als Handschriftenforscher*, and *Johannes Sichardus und die von ihm benutzten Bibliotheken und Handschriften* are the first fruits of promising investigations of P. Lehmann. He has undertaken to study the work of the German humanists in discovering and using mediaeval collections of manuscripts. The author is contributing not only to the history of libraries and manuscript collections; he is perhaps doing more service in pointing out the original value of forgotten sixteenth century editions of classical and patristic authors, due to the large use of good manuscripts, now lost.

G. L. HAMILTON.